Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIII. CHICAGO, MAY 5, 1904. NUMBER 10

The Parliament of Religions at Chicago

"No such scene has been witnessed since the coming of Jesus Christ."

CATHOLIC and Protestant, Pagan and Christian, have often met in battle. They have met in a black passion which only blood and fagots could appease. To meet in a rich beautiful brotherhood was a scene which only this late day of love and thought could produce. It is known that wild new soil will not produce the richest flowers and fruits. Suns and summers must penetrate it and make its chemistry all new for the perfume of the rose and the blushes of the peach. But the heart is more delicate than the dew-sprinkled flowers, and it had to wait for many summers to pass, before it could ask all living worshipers to meet in one love and prayer. Out of all these inquiries and greetings something new is coming, namely, a great religion. The old will not be rudely slain. Years ago a Scotch preacher said: "Nature does not beat off dead leaves with iron rods. She makes new buds displace them." This displacement is coming gently by day and by night.

—*David Swing.*

CONTENTS.

PAGE

Farewell to Tower Hill.—*Walter Bissinger*....147
Notes....147
The Congress of Religion....149
The World's Fair Open....149
Editorial Wanderings.—J. LL. J....150
Quatrains.—REV CHAS. E. PERKINS....151
An Overlooked Beauty in the English Bible.—C. W. PEARSON....151
Independence in Ward Politics.—JENKIN LLOYD JONES....152

THE PULPIT— PAGE

Religion and Religions.—REV. R. HEBER NEWTON....152
Higher Living XL.—SMITH BAKER, M.D....157

THE STUDY TABLE—

A Book on Letter Writing—E. H. W....158

THE FIELD—

Foreign Notes.—M. E. H....159
The Hillside Home School....159

Unity Publishing Company, 3939 Langley Avenue, Chicago.

TOWER HILL IS FOR WHOM?

Tower Hill is Not For Those

1. Who wish to show their fine clothes in the country.
2. Who want to loaf in crowds and call it rest.
3. Who expect to vacate their minds, hands and hearts as they do their tasks, and call that vacation.
4. Who like society gossip, society worries, society excitements and social flirtations.
5. Who are afraid to be alone, or do not know how to amuse themselves.

For all such, Tower Hill is too simple, inexpensive and sensible.

Tower Hill is For Those

1. Who seek for the mid-summer months to escape from the "style," the fuss and the forms of conventional society.
2. Who think one dress good enough all day, as long as it is comfortable and clean.
3. Who like to be alone and love the quiet of their own rooms, except when it is profitable to meet to eat, to talk, and to study together.
4. Who like to go gypsying a-foot or in wagons one mile or one hundred miles; for just a supper or for a week or two.
5. Who like to read good books, to cultivate intimately a few good authors.
6. Who want to learn how and what to see when they are out of doors.
7. Who would like this summer to make close friends of a few ferns, lichens, mosses, beetles and bugs, to companion a few birds intimately and to learn their language.
8. Who are not sick of thought; who have not *finished* their studies, even though they have a diploma and are married.
9. Who would like to listen to a reading in course of George Eliot's poetry in the twilight, by Jenkin Lloyd Jones.
10. Who would like to trace the rise of primitive man, the beginning of the home, the altar, the community, the priesthood, and the state.
11. Who would like to spend an hour a day for two weeks with John Ruskin in his "Munera Pulveris," which shows that "National wealth is dependent upon the principles of justice, mercy and admiration," and an hour a day for another two weeks with Browning and Walt Whitman, all under the leadership of Mr. Jones, and one week with the Promethean Legend in literature, under the leadership of Miss Anne B. Mitchell.
12. Who like the simplicity and security of a rustic cottage.
13. Finally, Tower Hill is for plain, sensible people who live a quiet, normal life when out of the strain of the year's work.

To All Such, Tower Hill offers attractions that are economic. Write for further particulars to

MRS. EDITH LACKERSTEEN,
3939 Langley Ave., Chicago.

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME LIII. THURSDAY, MAY 5, 1904. NUMBER 10

FAREWELL TO TOWER HILL.

(Tower Hill is a picturesque spot in Northern Wisconsin, where the Summer School of Rev. Jenkin Lloyd Jones, of Chicago, is located.)

Ye verdant hills, ye flowing streams,
  Ye quiet woodland glades,
Ye splendor of the sunset gleams,
  And evening's peaceful shades;
Ye lovely flowers and dainty ferns
  Within your peaceful dell,
For you my heart forever yearns—
  And I have loved you well—
But with a longing heart must say,
  Dear Tower Hill, farewell.

Farewell to the majestic rocks—
  The stately and the grand—
Farewell unto the peaceful flocks
  In this green meadow-land;
Farewell to birds that here the air
  With their sweet music fill,
  Farewell to nature fresh and fair,
  In valley, height and rill;
And I must bid good-bye, to-day,
  Farewell to Tower Hill.

—*Walter Bissinger.*

A tender pathos gathers about the above lines, and it is with peculiar interest that we give them the place of honor in this week's issue. The author, Walter Bissinger, was one of the group of little boys who three summers ago spent their vacation months on Tower Hill, in charge of Miss Wynne Lackersteen, forming a group which they proudly called "The Academy." Walter was the literary member of the group. He wrote, edited, published and distributed the Tower Hill Crest. The horrible catastrophe of the Iroquois fire wrapped the body of the dear little boy in flames, and his spirit fled from the clay so delicately molded. Although only fifteen years of age when the tragedy occurred, he left a sufficient body of poetry behind him to make a beautiful little memorial volume of some eighty pages. The volume contains a touching preface by his friend and pastor, Dr. E. G. Hirsch, and an appreciation and biographical sketch by his teacher, Mrs. H. T. Treadwell. The volume is published with becoming delicacy and exquisite taste, and the lines deserve such a setting in the affection of his friends, for to know him was to love him. Well does Dr. Hirsch say that the little volume represents the glad outburst of a candid heart, rejoicing in the beauties filling garden and heath. The Tower Hill constituency, which is getting to be no inconsiderable one, will be glad of these lines for the "Hill's" sake, and will share the dear boy's appreciation, while those who know not Tower Hill will feel the continual life that survives the flames and defies the grave. We thank his parents for this thoughtful and generous extension of the life of their darling, who, "though dead, yet speaketh."

The United States Senate has published a recent exhibit of the cost of war and warfare by Edward Atkinson as an appendix to a speech by Senator E. W. Carmack, of Tennessee. The figures are carefully compiled from official documents. By all means send for a copy. The revelation is startling, rather we should say, stunning. Our military expense now reaches a cost of $200 per head per annum of all our population. How long, oh how long!

We take pleasure in reprinting this week the searching address of Rev. R. Heber Newton on "Religion, Not Religions," from the pages of the *North American Review* for April, through whose courtesy we are permitted to give it to our readers. This message, or something like it, was given, we believe, at the last meeting of the New York Conference of Religion, referred to in another note. Dr. Newton is Vice-President of the Congress of Religion and has been from the first one of its most devoted and self-denying advocates. Pass it along.

That was a notable meeting that convened in Chicago last week, the tenth annual of the National Municipal League. The meeting lasted for three days and the papers and addresses when printed will prove of permanent value to the students of municipal problems. Secretary Woodruff, of Philadelphia, gave a hopeful estimate of the year's advance. The questions of taxation, nomination and municipal education engaged attention. It was a season of municipal piety. It represented religion of the type of the prophets. It was Amos, Micah, Isaiah and Jeremiah come again in Yankee guise to cry aloud and spare not and show my people their transgressions and the house of Jonathan their sins.

The *Review of Reviews* for May is before us with its usual array of current life, which at best is confusing in its richness, but carries with it an additional confusion in the difficulty of finding its "Table of Contents." Why should not the attractive display on the front page be paged, so that we might go at once to the mark? Victor Yarros, of Chicago, comes to a timely vindication of the "little ballot." It is an intelligent rebuke of the complacent commercial spirit that tries to parry the overwhelming majorities by saying that it was "a passing indignation" or "a thoughtless love of innovation." We think Mr. Yarros' contention profoundly sound. People of Chicago who voted for municipal ownership, and that quick, knew what they were voting for, and meant it. It was the handwriting on the wall. There will be no retraction or reduction of this vote.

The growth of the Macmillan Publishing House in New York is one of the phenomenal things in the development of the American book trade. Here a London name and fame lent itself to American enterprise and western culture and resulted in the speedy growth of a house which must rival in extent and dignity the parent house in London. Mr. George P. Brett, president of the American company, is still a young man, and it is announced that he has made arrangements for the establishment of an Australian house of the same name and connection. Now the Macmillan output will appear simultaneously in New York, London, Canada, Australasia and India. The lines which Browning puts into the mouth of Fust concerning his first printing press find undreamed of verification and still an uncalculable prophecy when applied to the Macmillan press of today.

"My Press strains a-tremble: whose masterful eye
Will be first, in new regions, new truth to descry?
Give chase, soul! Be sure each new capture consigned
To my Types will go forth to the world, like God's bread—
Miraculous food not for body but mind,
Truth's manna!"

Beautiful in typographical form and still more gracious in matter is the Memorial of our venerable and long-time friend, James P. McKinney, of Decorah, Iowa, written by his pastor, another friend of UNITY, Rev. Rett. E. Olmsted. Mr. McKinney was a graduate of Oberlin, where he imbibed his love for freedom and for science. He served his country during the Civil War as an officer in the Twenty-seventh Iowa regiment. After his return he knew the vicissitudes and preoccupations of a business man, but never lost his interest in the rocks or in the religion revealed through and beyond them. Mr. and Mrs. McKinney were pioneeers of advanced thought in Iowa. They helped organize Unity Church, and when they sojourned some years in Chicago, were regular attendants at All Souls Church. From its inception they were readers and supporters of UNITY. It is a fine tribute that the minister pays to the layman, the pastor to the parishioner, when he can say, as Mr. Olmsted does in this Memorial:

"He has quickened me to nobler endeavors; he has deepened within me the appreciation for good literature; he has stimulated me to study and research along scientific lines, and he has bid me 'Go forth under the open sky and list to nature's teaching;' he has lifted me into manifestly nobler conceptions of life."

Surely, the gentle captain was a minister of religion!

Last Tuesday there was a happy meeting of the Presbyterian Family in Chicago under the auspices of the Presbyterian Social Union, which celebrated its "Ladies' Night" by inviting to the Auditorium Hotel all the members of the Presbyterian *Family*—mark the "Family," not the Presbyterian church. This was interpreted to include the Dutch Reform, the German Reform, the Cumberland Presbyterian, the United Presbyterian, the Reform Presbyterian, Presbyterian Church South, Presbyterian Church North, and the Welsh Calvinistic Church. Each of these members of the family circle was represented by an eminent speaker. The committee was wise enough not to let these men speak of their petty differences; but they spoke of the large common interests, such as "Presbyterianism in History, Literature, Progress, Belief, Worship, Government," "Vital Religion and Unity." UNITY would fain extend a friendly hand to this happy family. When they thoroughly understand one another, they will put more leaves into their extension table and make room for others who revere the memory and are willing to confess their indebtedness to John Knox, John Calvin and the long line of their fellows that reach down to Thomas Carlyle and "Ian Maclaren," for there is a Presbyterianism in and of us also.

The recent performance of the sixteenth century morality play entitled "Everyman" was a surprise to the modern student of dramatic art. It was a revelation to find how unnecessary are many of the modern accesories, usually deemed so essential. A profound impression was made with a minimum of scenery and of stage effects. W. B. Yeats, the Irishman, who is doing so much for dramatic art in Dublin, is pleading for simpler settings. A most pleasant and striking success in this direction was realized at a recent amateur performance of "Colombe's Birthday" at All Souls Church in Chicago. The play was set without any attempt at drapery and costuming, the characters appearing in simple evening dress, taking their places on the platform, when demanded, from their seats to the right and left of the stage. The placing and removing of the Queen's chair, by two little boys, made all the difference between the Queen's ante-chamber and audience chamber. But the actors were letter-perfect. They had given long and loving study to every line. The exceptional audience that filled the auditorium was not only delighted, but profoundly impressed. It was a striking demonstration of the truth that the great dramatists' primary appeal is to the ear and not to the eye, and there is a positive mental and spiritual economy in the escape from the distractions of artificial lights, paints and costumes that are necessarily more or less grotesque to the modern eye. The presentation was so well received that its repetition is called for, and it will be rendered towards the close of May at the residence of Mr. and Mrs. Julius Rosenwald, who kindly throw open the doors of their new home for this purpose. It is fitting that the proceeds of the rendering, past and prospective, are to go towards the furnishing fund of the Robert Browning room of the Abraham Lincoln Centre, a room that will be dedicated to poetry, with peculiar facilities for the study of the modern masters who have contributed so much to the life and joy of the promoters of the Lincoln Centre,—Robert Browning, Ralph Waldo Emerson and Walt Whitman.

The Congress of Religion.

William C. Gannett, in the *Christian Register* for April 28, writes of three stages of experimentation on the "Recognition of Spiritual Kinship," viz:

1. Open fellowship in charity and reform work among churches of different denominations. This the easier and lower form.

2. Fellowship in worship, recognizing that this holy mountain or that holy city is not an affair of doctrine, ritual, formula, name, but a vital movement of the spirit within us, a consciousness of God, an attitude and gesture of the soul uplifting itself in that consciousness towards him.

Of the third stage he says:

> The highest stage, presupposing these lower ones, rises to the recognition that our differing faiths are but variations, greater or less, on a few themes of inward experience common to all; that in thoughts of God, of a Christ, of the soul and the ways of its life, its at-one-ment, its destiny, we are not aliens one from another, but of intellectual kin, with the kinship perfectly traceable by those who are not unconsciously living in the spirit and temper of a pre-scientific and pre-evolutionary age. For *this* recognition few indeed seem the churches and churchmen now ready. But to those who are ready will be given the high service of interpretation, and with it a joy all their own, in the years that lie right ahead of us.

After speaking further of various attempts looking toward exchanges between ministers across denominational lines and the fellowship meetings in the interest of things in common, such as have been held under the auspices of the Free Religious Association, Congress of Religion and the New York State Conference of Religion, he says:

> "Whoever takes part in such conference is necessarily emphasizing for the time, not his ecclesiastical specialty, but those unities in religion which his church has in common with others, and these are, as necessarily, the ethical and spiritual elements in religion. To ethecize and spiritualize religion, that is the main thing after all, for which all churches and all denominations exist. There are many religions, but Religion is one. Let us venture, and in every possible way."

In this emphasis we cordially endorse the plea of our comrade. It is the standing cry of UNITY. It is some time since we have presented a plea for the Congress of Religion, whose organ UNITY is. It was the message of UNITY before the Congress was organized; through its help the Congress came to be. The place for such an organization seems to us to grow larger and larger with every day's development and with the growth of the need grows the opportunity. The Congress stands for no geographical limit. Persistent invitations for help in organizing more local Congresses come to us from the north, the south, the east and the west. Its meetings have reached from ocean to ocean and its friends and supporters are equally widely distributed. The applications of no less than three cities have been in the secretary's desk for many months. We are simply waiting for the strength, the time and the money to carry out the desire. The fiscal year of the Congress ends the first of June, at which time the treasurer will present his report in these columns. Meanwhile, there are some friends, old and new, who might help; who have intended to help; it is not yet too late for them to get their names into the annual exhibit.

It is easy to plead the argument of unsuccess, of defeat and disappointment, but it is unprofitable as it is ungracious. When smaller causes languish we must not be surprised that great causes move slowly. It is pathetic to find faith in and enthusiasm for the whole truth so often weakened and dampened by the zeal for the half-truth. It is not true in things of the spirit that near obligations release one from the far-reaching duty. The highest claims are the most imperative in the realm of spirit.

The World's Fair Open.

Once more the powers of the world are meeting in fraternal competition. Civilization is on exhibition at St. Louis. Above all the stimulus to the arts and the trades, above the bloodless rivalries, there broods the spirit of fraternity. The material exhibit is making for spiritual advancement.

In all physical exhibits St. Louis promises to outreach all preceding shows; necessarily, the last is the best; but it is to be regretted that, so far, no steps have been taken to secure an adequate popular exhibit of the non-tangible output of civilization. Did the Parliament of Religions in Chicago overreach the spirit of the age? Did, in that one respect, the nineteenth century anticipate the twentieth century? Was that success so far-reaching in its significance, so prophetic in its logic, that conservatism took prompt alarm and suppressed the adventurous spirit for St. Louis?

Perhaps that great Parliament must answer, not only for the generation, but perhaps for a century. But another will come, is surely coming. Perhaps the prediction ventured at Chicago will yet be verified and the next great fraternal gathering of the religions of the world will not be in America nor yet under the fostering care of the Christian world, but it may be summoned in Asia, and the non-Christian religions—Buddhism, Hindooism, Parseeism, and perhaps Islam will act as hosts.

Notwithstanding this one great deficiency in a World Program, the St. Louis exhibit cannot fail to make for brotherhood. It is a great anti-imperial, anti-military demonstration; the net result will be a striking gain for democracy, for fraternity.

There lies before us a bundle of news notes which are issued from time to time by the Department of Publicity and Promotion. We cannot better use a portion of our space than in publishing some of the hints which may awaken an interest in the hearts of those who cannot go and deepen the purpose in the hearts of those who can and will go.

A silk rug from Persia, valued at thirty thousand dollars, will be the masterpiece of Oriental art in that line.——Native Indians have worked on the Alaska building. ——Three acres of gladiolus bulbs have been planted and the exhibitor hopes to prove that "no flower, not even the pansy, possesses the color possibilities of the gladiolus."—— The Indian boys and girls of Montana will be on hand with an exhibit.——A large number of college students are enlisted among the chair-pushers on the grounds.——Stinson, the "apple man" in St. Louis, is preparing to give away a million apples during the season.——A model of the Congressional Library at Washington is to be one of the striking features. Charles H. Hastings, a member of All Souls Church and a familiar friend at UNITY office, now a member of the Library staff of this institution, is busy on the installation. The model will be large enough to be of use as well as

an attraction. Photographs and rare volumes will be exhibited.———An armored prehistoric lizard from Wyoming, which may have lived nine million years ago, is to be seen. It stands fourteen feet high and is twenty feet long. It is half lizard, half turtle. The tail is ten feet long and tapers to a point. The small space in the head for brains is atoned for by the fact that large quantities of gray matter were probably deposited elsewhere in the body. Its name is "Stegossaurus."——There is a poultry farm at the World's Fair. The visitor follows the career of the chicken from the egg through the incubator day by day until, if so minded, he sits down in the restaurant and eats the chicken. Bantams weighing only a pound and a quarter each will match the big turkeys at the other end of the line.——An Iceland exhibit must prove attractive in St. Louis in July.———The dog-eaters at the World's Fair are called "Igorrotes."—It is the Palace of Agriculture that is now "the largest building in the world."———This Fair attempts to show life in action; deaf and dumb schools, college libraries, besides a vast amount of other educational machinery, is in motion.——A twentieth century palace car is in motion, but not in progress. ——Looms are busy, and the bees are at work.——The eleven-foot log (in diameter) from Washington had to be split into eight pieces in order to transport it, and then it was put together again.——Thomas Jefferson will be represented by his sun dial.——Idaho will show its tin.——The Anderson, Indiana, band is going to march across country to St. Louis, giving concerts along the way.———A thousand different flags float over the Exposition; each flag represents a distinct enthusiasm and loyalty.——Silks, bronzes, embroideries, tile and pottery represent the attractions in the Siamese building.—— The food expert is prepared to show that "a cook is of more consequence than a congressman."

Better save your money and go and see the show!

Editorial Wanderings.

THE SOUTH CAROLINA DISPENSARY.

"That is a good article, Colonel; I can recommend it; I have tried it myself!" said a courteous dignitary to the Editor of UNITY, who seemed to be hesitating over the quart flask of brandy, duly labeled, sealed, and guaranteed "The most expensive goods in the shop," as he leaned across the high counter of a "dispensary" in the capital city of South Carolina.

At the risk of his reputation as a teetotaler, the Editor spent an afternoon in studying the "dispensary system" at short range. This system is "another of 'Ben' Tillman's pets," we were told. He was further assured that the dispensary system has come to stay in South Carolina; that all attempts at repeal have failed, and that the law is more popular than ever. And certainly, in point of decency, cleanliness and sobriety, it is a great advance on the unwholesome convivialities and filthiness of the saloon. Columbia had thirty or more saloons; it now has five dispensaries and all of them are closed promptly at six o'clock in the evening. No liquor is sold except in "sealed packages"; none is drank on the premises; there are no lounging places; goods are sold with as much dispatch and decency as they are at the drug store or the grocery. The store-keeper has no moneyed interest in the trade; he gets his wages regardless of his sales. All liquors are bought by a state board, examined by a state chemist, bottled at the state laboratory, sold at state dispensaries, and the profits go to the state, mostly, we believe, to the school fund. The testimony of loyal temperance men as well as the observation of the traveler goes to prove that this is an immense advance in decency, an obvious reduction of drunkenness, at least of such drunkenness as is expressed in convivial carousings. During the three weeks and more of our stay in South Carolina we did not see a drunken man. It is claimed that the law is fairly enforced throughout the state, except in Charleston.

But there is a dark side to this encouraging picture. It is feared that the privacy of the flask in the pocket makes private drinking and secret debauchery more possible. Certainly the number of respectable looking men, a painful lot of them very young men, who patronized these counters and went away with their flask pockets loaded, was an immense menace to the future.

But the gravest difficulty with this dispensary law is that the scandal is transferred from the greed of the palate to the greed of the purse. The law has become the source of endless corruption. It is feared that every palm that has to do with it itches for the silver that is ready to cross it. "Graft," "boodle," bribery and peculation, are words that gather around this bottling business, so that whiskey is still devil-stuff in South Carolina as elsewhere. But as an ameliorating process, as something better than the bad saloon system, there is much in this "Gutenberg system," as modified in South Carolina, to commend itself to the social student. If only the integrity of office-holders and the purity of public servants could be secured, there would be much more to recommend it.

CONVICT LABOR.

It is a curious item in the catalogues of the state institutions of Rock Hill and Clemson, referred to in our last week's issue, that speaks of the number of acres, dollars, etc., appropriated by the state legislature, and the "labor of 200 convicts, more or less." The sight of the rattle-snake garb of the prisoners on the campus was grewsome, and still, to find that these convicts enjoyed the freedom of the field and the road, the contact with professors and students, the confidence and companionship of whom they often won, and to learn that they were oftentimes among the happiest workmen on the grounds, that they were reasonably well fed and provided for, and that after the term of sentence had expired they sometimes remained from choice and became trusted servants, offer further suggestions to the sociologists. Is not this after all a wiser and more humane way of incarcerating law-breakers than the shop routine within the walled enclosure of northern prisons? Is it not possible to humanize the guards and elevate the sanitary and dietary conditions in such a way that it will be possible to put these unfortunate wards of the state to labor in the interest of the state, to do the tasks of the state, —mend its roads, build its bridges, tend its gardens, take care of its parks and sweep its streets? Perhaps the prisoner gangs of the south are to be deplored on account of the brutality and venality of the administration rather than an inherent fault in the system. Perhaps even the criminal has been too much institutionalized. Less money spent in brick and mortar and more in human brains and sympathies would be higher economy. Even here the

motto may obtain more and more, "Not institutions, but homes." J. LL. J.

Quatrains.

With Acknowledgments to Sir Arthur Helps.

"Nothing can be better than the truth. In its hand are all earthly and all heavenly consolations."—Companions of My Solitude.

It is what man troweth that is truth;
He troweth what God teacheth him, in sooth.
Therefore the truth to know and reverence
Is heaven's best balm for life's most bitter ruth.

* * * * *

"Courage is as contagious as fear."—Friends in Council I.

See in a crowd, men's faces blanch with fear,
When terror in the leader doth appear.
See also, how men bold and val'rous grow,
When he who leads fronts peril with a cheer.

* * * * *

"What an insight it gives us into a man when we know his private hatreds."—Social Pressure.

God, making man, dowered him with love and hate;
And as he loves we deem him low or great.
Not less, 'tis true, the nature stands revealed
In what man heartily doth execrate.

* * * * *

"There is nothing so much wanted in the world as for a man to be content to be second."—War and Culture.

Wanted: a man so noble and great of soul
He is content to act a modest role;
A man who sees his comrade take the lead,
And without envy, come first to the goal.

* * * * *

"The very loneliness of man here is the greatest proof, to my mind, of God."—Friends in Council, I.

Some search for God a sacred book within;
Others from nature hope the proof to win:
But man oppressed by sad world-loneliness,
Finds God unsought, and feels him near of kin.

* * * * *

"Since men are so miserable, always say a kind word when you can, and do a kind action when you can: it may come in so opportunely: it may save a man from despair."—Friends in Council, II.

In pity of man's misery and distress,
Bespeak and treat him fairly in life's press.
Thou knowest not but deed or word of thine,
May save thy brother from sheer hopelessness.

* * * * *

"I have always observed that in a wood it is more difficult to believe the doctrine that the greater part of the human race will be lost eternally."—Friends in Council, II.

Blessed the kindly comradeship of trees:
Creed-madness from their brave, sane presence flees:
From their strong shelter God's broad friendliness
Descends: faith trusts the outcome, and finds peace.

CHARLES E. PERKINS.

Keosauqua, Iowa.

An Overlooked Beauty In the English Bible.

The Bible is like pure gold in that its value is in its substance and not its form. The stamp on a gold coin adds little to its worth, yet we like to see the precious metal well minted. In like manner we desire to have the great truths of the scriptures set before us in noble language.

The translators of the authorized version, printed in 1611, tried very hard to attain not only accuracy but also beauty of style. They lived in the golden age of English literature, and, as contemporaries of Shakespeare, were full of the poetic spirit and poetic phrases of the time.

It is true that they made no use of rhyme, although it was in their day the common ornament of narrative and lyric poetry. They probably felt that rhyme was beneath the dignity of the original and inconsistent with the strictest accuracy in translation. They retained, however, with very great skill, the parallelism which is the most characteristic ornament of Hebrew poetry and to this they added a simple and natural melody from the frequent use of alliteration.

It should be borne in mind that alliteration, the use, that is, of the same initial letter in successive or nearly successive syllables,—head rhyme as it is sometimes called,—was for a thousand years the chief feature in English poetry. The earliest extant English poem, Beowulf, written prior to 449, is in this form:

"Flota famig-heals, fugle gelicost
Floater foamy-necked, fowl likest."

An example from Langland's Vision of Piers the Plowman in the language of the 14th century will be plainer. The spelling is in part modernized.

"In a summer season when soft was the sun,
I shope me in shrouds as I a shepherd were.

* * * * *

I was weary forwandered and went me to rest
Under a broad bank by a burn side,
And as I lay and leaned and looked on the water
I slumbered in a sleeping it sweyved (sounded) so merry."

Another example of early English alliterative verse may be given from the Robin Hood ballads:

"In summer when the shaws are sheen
And leaves are large and long,
tI is full merry in fair forest
To hear the fowlës song."

In Shakespeare's day alliteration had long been subordinated to rhyme, yet it was then, as it still is, a common if not indeed an indispensable ornament to English poetry.

Let us illustrate by a few lines from various plays of the great dramatist and supreme master of the English language:

"Tongues are in trees, books in the running brooks,
Sermons in stones and good in everything."
As You Like It.

"In maiden meditation fancy free."
A Midsummer Night's Dream.

"Tedious as a twice-told tale."
King John.

"The bitter bread of banishment."
King Richard II.

"Though this be madness yet there's method in 't."
Hamlet.

"The last not least."
King Lear.

"Cabined, cribbed, confined."
Macbeth.

It is the object of this article to point out that alliteration, so common in all other English poetry, is also abundant in the poetical passages of the Bible. Here, for instance, are some marked examples from the book of Psalms:

"Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10.

"The Lord God is a sun and shield: the Lord will give grace and glory." Ps. 84:11.

"Who maketh the clouds his chariot: who walketh upon the wings of the wind." Ps. 104:3.

"As a flower of the field so he flourisheth." Ps. 103:15.

"Blessed be the Lord, my strength, who teacheth my hands to war and my fingers to fight." Ps. 144:1.

"He is our God; and we are the people of his pasture." Ps. 95:7.

"They shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. 92:14.

The language of the gospels and epistles is often hardly less rhythmic and alliterative than that of the Psalms.

"Blessed are the merciful: for they shall obtain mercy." Mat. 5:7.

"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Mat. 7:12.

"Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself." Mat. 6:34.

"While the bridegroom tarried, they all slumbered and slept." Mat. 25:5.

That the alliteration in this passage is deliberate and artistic is evident when we notice that in Wycliffe's earlier version the passage is rendered: "And

whilis the hosebonde tariede, alle thei nappiden and slepten."

The Twentieth Century New Testament, which aims to give an exact rendering into the English of today, translates the passage: "As the bridegroom was a long time in coming, they all became drowsy and went to sleep."

The next example will also illustrate the conscious and artistic character of the alliteration of the authorized version:

"The earth did quake and the rocks rent." Mat. 27:57.

Wycliffe renders the passage as follows: "And the erthe schoke, and stoonus weren clove."

Paul tells Timothy to "fight the good fight of faith." 1 Tim. 12:6.

He says of himself: "I know how to be abased and how to abound." Phil. 4:12.

He said to Agrippa: "I would to God that thou wert almost and altogether such as I am, except these bonds." Acts 26:29.

And lastly, he had a hope which was "an anchor of the soul, both sure and steadfast." Heb. 6:19.

In none of these examples have the translators in any degree sacrificed clearness or dignity in order to secure the alliterative effect. Nevertheless, the repetition of the same initial letter gives great smoothness and melody to all these passages though the simple source of the charm often remains unnoticed.

C. W. PEARSON.

Quincy, Ill.

Independence In Ward Politics.

EXTRACT FROM AN ANTE-ELECTION SPEECH BY JENKIN LLOYD JONES.

I stand here to deal in no personalities; I am here as an advocate of no party, but as a defender of a great principle and the advocate of what I deem the most significant reform in the political life of America today. The principle is that of independency at the polls; the reform is that which makes towards breaking down the power of the party machine, disgracing and ultimately destroying the "boss" in politics. This can only be done by a reform in our system of nominations and the absolute abolition of the primaries that are not primary; the caucus that is the center and source of political corruption in America. I stand not only for the right but the duty of bolting. I deny that the intelligent citizen owes any allegiance to a party or loyalty to a caucus, whenever party, caucus or candidate undertakes to confuse the judgment and confound the conscience by trying to serve a municipality and a national party at the same time. I hold that no man living can at the same time be true as an officer of the municipality and loyal to the demands and opportunities which a national party may offer him. The immediate occasion of this meeting is the pending election of an alderman to represent this community. The two individuals presented for your suffrage are gentlemen respected by their neighbors, trusted by those with whom they have to deal. There is but one question for the loyal citizen to ask, one adequate principle for the intelligent and manly voter. He will say, "Show me the man who is most nearly allied to the fell combination that has corrupted our city politics, disgraced our state government and smirched the national administration, and I must vote for the other man. Show me the man who has in any way negotiated with or put himself under the remotest obligation to the trickster, the agile schemer, the man who for many years has neglected the legitimate vocation of compounding pills, for the illegitimate business of confounding ballots, and I will vote for the other man."

I have said this is not a question of personalities or of parties; still less is it a question of race or of religion. The man who at an aldermanic election flaunts a partisan flag, shrieks a race cry either for or against a candidate, or who mumbles a sectarian shibboleth, is guilty of treason, hypocrisy and cowardice. I stand for the independent voter who in this community is today represented in the state senate and in the United States house of representatives by Jewish gentlemen. This district of republican majorities sent a Jew and a democrat to congress rather than vote for one who had ventured to subordinate public weal to party success and to partisan advancement.

THE PULPIT.

Religion and Religions.

BY THE REV. R. HEBER NEWTON, D.D.

(Reprinted by consent from the North American Review of April, 1904.)

The tree, starting from a seed, has unity in its source. Growing through trunk and stem and branches and twigs and leaves and fruit, it develops varied forms and functions, as expressions of its life; the life which yet ever remains one in the common sap flowing through every part of the common organism. The whole complex life of the tree strains through this rich variety towards the flower and the fruit, into which every member of the organism distills its essential life; and lo! there is again a oneness.

Religion viewed from the human standpoint, as an expression of man's spiritual life, is his effort for the adjustment of his life with the cosmic power; his thought of that power, his feeling towards It, and his conduct under It. Religion, viewed as the life of the Cosmic Power manifesting itself in the life of man, is God's self-communication to the soul of man; his guidance of man's thought into a knowledge of Himself (theology), his messages to the mind of man (revelation), his stirring of man's feelings into aspiration for the divine life (inspiration), his direction of man's conduct into character (ethics). In either aspect, religion is one in its source, its inner nature, its end and aim; one in the oneness of our human nature, the oneness of the divine nature, the oneness together of these natures of God and man. But, as an expression of the life of man who is himself in a process of growth, and as an expression of the life of God who is amid the processes of self-unfolding, religion must, between the seed and the flower, differentiate itself into the rich variety of forms and functionings which we behold in the manifold religions of earth; differing in its phases with the different stages of man's growth, the different environments of the many lands of earth, the different civilizations of history. Each of these religions, however, proves itself to a scientific study an expression of some necessary phase of religion; each subserves a use in the evolution of the fruitioning religion of humanity; each will find its permanent value preserved and its transient uses discarded in the attained unity of the flowering soul of man.

There can be no dispute concerning the oneness of the source of religion, viewed either in its human or its divine aspect. My aim is to suggest hints of the essential unity of religion even now underlying all religions, and the ultimate oneness toward which all religions are forth-reaching.

I.

The religions of Christendom resolve themselves into varieties of Christian Religion. Between the

most uncommon of the sects of the Western world there is found that which Dean Stanley was wont to call our "common Christianity"—the essential Christian elements. This is to be seen alike in the Institutions, the Worships, the Beliefs and the Life of Christendom. But this phase of our subject must be passed, under the necessities of space limit.

II.

What is true between the different churches of Christianity is true also between Christianity and other religions. Is man one in nature the world over; the human race, despite of all its vast variations, one *genus homo;* the blood coursing in the veins of Asiatics, Europeans, Africans and Americans the same sacred ichor—as by all our scientific research is proving to be the fact? Then is real religion one, wherever, in the differing religions of earth, the soul of man, seeking to adjust itself to its cosmic relationships—to know its cosmic source, to obey its cosmic law, to reach its cosmic goal—looks up to God in hope and trust, looks out to man in love. The religions of men are many; the religion of man is one. Vary as religions may and must under varying environments and heredities, through the varying temperaments of different races and the varying stages of the growth of man; emphasizing, as each must needs do, the peculiar phase of the divine life imaged in these differing human mirrors; marked, as each necessarily is, by the errors which are the shadows of these partial truths, yet are all but variations of the one true religion, the life of God in the soul of man.

So we find that the Institutions and Worships, the Beliefs and the Life which are common to the different Christian churches, are common, also, to the different religions of humanity.

III.

Religion develops the same great *Institutions* in different lands and ages, which the varying religions of man vary indefinitely.

The Church, spelled with a capital C, was an institution of Chaldea, India and Egypt, millenniums ago, as it is of Italy and England and America, today. The Buddhist felt towards his "order" much as the Romanist feels towards his church. A sacred ministry, a class of men set apart for the divine offices of religion, would have been found of old in Babylon and Thebes, as it is found now in Rome and London. The Pagan Temple was the Christian Basilica and Cathedral, baptized with another name. The altar stood in the sacred spot of the heathen temple, as it stands in the holy place of the Christian minister. Monasticism developed in the East long before it arose in the West. Monks and nuns and hermits would have been found along the Nile valley ages before Christendom poured its host of sad-souled ascetics up the sacred river, peopling the hills for thousands of miles. Good Father Huc was utterly astonished to find in the Far East tonsured priests bowing before splendid altars, while acolytes swung the fragrant censers by their side. His *naïf* explanation was, that the devil had counterfeited in advance the mysteries of true religion, in order that the elect might be deceived into perdition. A less heroic solution of the problem finds in these resemblances hints of the oneness of religion, generating the same sacred institutions among different religions.

The natural symbolism of washing had suggested itself to pious souls of many lands, and other religions than Christianity had their own sacred lustrations. The distinctive form of sacred washing which Christianity inherits from the Jewish John had grown into use in widely differing religions, as a rite of initiation into the divine life, the symbol of renunciation of the past, the sign of the self-purification, the sacrament of the divine forgiveness of sins. India had its well recognized form of baptism. The penitent, seeking the remission of sin, the cleansing of his soul from evil and the consecration of his life to holier aims, was led down by the Guru into the waters of the sacred river, immersed in its flowing tides, and was then led up the banks, clothed in white linen, and signed with the sign of the cross. Dean Alford's noble baptismal hymn might have been sung over the confessors of the faith by the Ganges, as by the Thames. Mithraicism had a similar ceremony, as had also the mysteries of Greece and other lands. The Christian Church holds its prized baptism as a trustee for humanity, whose sacred possession it is, the sacrament for the opening of the one spiritual life of the children of the one God in all lands and under all religions.

The Lord's Supper, by general tradition instituted by Jesus himself, was an outgrowth of the Jewish Passover Supper. As it is observed in the two greatest churches of Christendom, it is far from the original institution, the simple memorial meal of Jesus; far, also, from the early Christian rite, the Love-Feast of primitive Christianity. And the difference between the Mass of the Church of Rome and the Eucharist of the Greek Church, on the one hand, and the Love-Feast of primitive Christianity and the memorial meal of Jesus, on the other hand, admeasures the inflowings from the surrounding Pagan environment of early Christianity.

The prototypes of the Christian communion are to be traced in the sacred meals of the secret societies of Paganism, the *collegia* of the Roman Empire and the labor-unions of Greece. The working-man's Brotherhoods of antiquity celebrated a common meal as the central rite of the fraternity, the symbolic expression of the communal life which they sought to educate—a co-operative commonwealth growing round a holy communion.

The ancestry of the Mass is to be found in the Mysteries of Mithraicism and Greece, as well as in the Passover of Judaism; it is the child of Isis, as of Jehovah. The sacred mysteries of different lands, those esoteric ethical and spiritual cults so widely scattered among the religions of antiquity, observed a sacred meal as a symbol of man's communion with God; the outward and visible sign of the inward and spiritual grace whereby man doth partake of the very life of God, and doth nourish his being into holiness by eating of the bread which "cometh down from heaven," by drinking the wine which "maketh glad the heart of man," whose natural symbols are in the wheat and the grape, the choicest fruitings of the in-dwelling life of nature. Bread and wine were distributed to the worshipers and eaten and drunk in reverence, with prayer and praise. Curiously, again, the Mass even preserves the ancient Pagan form of the sacred bread—the unleavened wafer still to be seen on the patten upon the altar.

All this was natural and inevitable in the sacramental system of nature, through which a law of correspondence runs, causing every form of life to be a type, a shadow of a higher form of life, making the fundamental function of feeding, whereby life is conserved and increased, a symbol of the functioning of the soul for the maintenance and development of spiritual life, the growth in grace of the spirit of man by assimilating the thoughts of the divine mind, and converting them into character. The Christian Mass is the highest dramatization of the mysteries of the soul—a dramatization rehearsed

centuries ago upon the banks of the Euphrates, the Cephissus and the Orontes. This is the glory, not the shame, of Christianity, proving it the flowering forth of the various religions of antiquity, whose best life strained into it, reappears in it.

IV.

In *worship* all religions prove themselves akin. The sacred symbolisms through which art ministers to worship meet us in the temples of Paganism as in the churches of Christendom. The circle, the triangle and the trefoil were graven by Pagan chisels on the walls of the sacred buildings reared by religions which thought of themselves only as aliens and foes one to the other. For the unity of God, signed by the circle, and the tri-unity, the oneness in variety, of God, signed by the triangle and the trefoil, were truths known to no one religion alone, shared by all great religions in the same stage of evolution. The cross, which forms the most sacred symbol of our Christian churches, painted above the altar, shining in brass from the altar itself, flashing from the top of the lofty steeple—this same cross would have been found in the temples of well-nigh every religion of the past, as its most sacred symbol. Even the sacred buildings themselves were often constructed on the cruciform plan. The sleeping-places of the dead were hallowed by the same sign which consecrates our "acres of God"; and stone and brass crosses cast their shadows over the graves of Pagans, as of Christians. The cross was to those heathen, as to us Christians, the sacred sign of life; of the life of man in the human body; of the life of man escaping from the body and rising through death into immortality; of human life accepting the law of sacrifice under which the superior souls of earth devote themselves to the saving of their fellows; of the life of God himself, in which all these mysteries of our human life find their source and spring, their ground and aim. It was the symbol of the cosmic mystery which the seer beheld, when he saw "in the midst of the throne as it were a lamb slain from the foundation of the world"; the cosmic mystery which the Pagan seers beheld when they fashioned that strangest symbol of antiquity, found in many a land, within many a religion—a crucified Saviour hanging in the skies; the truth now forever sacred to man, since the supreme son of man died upon the cross of Calvary, embodying once for all the cosmic mystery in the human life divine.

If we turn to the inmost heart of worship, it is to find that, as in religious symbolism, so in the essential life of the soul, under the many religions of men there is one religion of man. Every religion, as it has grown, has grown out of rite into reverence, out of ceremony into character, out of the prescribed performances of priestly piety into the prayer and praise which are the very soul of true worship. Each may have begun in the rituals of superstitious fear, which are recorded alike in the Levitical legislation, the institutions of Manu, and the ceremonial codes of Chaldea; but all have evolved into the pure passion of the soul, forever sacred to man, in the litanies of Accadia, the psalms of the Old Testament, the metrical prayers of the Vedas, the lofty aspirations of the Upanishads, the devout worship of the hymn of Cleanthes and the calm meditations of Marcus Aurelius. Prayer and praise form the efflorescence of Hinduism, Zoroastrianism and the many religions of Egypt, as of Christianity. When the Mohammedan worships, he kneels upon his mat and prays, as does the Christian. Different as the outer forms of human prayers may be, their inner substance is one, the desire for the knowledge of God, the hunger for the life of God, the longing for the forgiveness of sins and peace with God, the realization of the oneness of man with his source and spring. Today, when we would enkindle our souls in public worship, we Christians open the ancient Jewish psalter, and are fain to pray and praise in the words written centuries ago under the shadows of the temple of Zion, or by the waters of Babylon. And when we Christians would retire into the sacred place of our being and shutting the door of the senses, would be alone with God, how often do we find the priest for this silent worship in some ancient heathen, whose soul-communings are immortalized in the poem or the prayer which makes our anthologies of religion so precious to us—the companion of our closet proving not merely the Christian Augustine and à Kempis, but the Pagan Epictetus and Plato.

V.

On the surface of the subject, the *beliefs* of men seem bewilderingly manifold, hopelessly discordant. How many the faiths for which religions have fought! How contradictory religious beliefs one of another! What possible ground of unity can be found for religions as dissimilar as Hinduism, Buddhism, Zoroastrianism, and the various cults of Egypt, of Greece and of Rome? Is not the *raison d'etre* of each great religion, in a science of comparative religion, to be found in the affirmation of some truth or truths not held by other systems? Must not each great religion, therefore, be dissonant with all other great religions; the more positive its affirmation, the more strident its discord in the Babel voices of the soul? Does, then, the flute or the violin or the clarionet merely make a discord in the cacophony of the orchestra? Does not the master of music blend these variant cries of the instruments into a symphony? "The symphony of religions," Cudworth's great word long prior to our own Higginson, is a phrase as scientifically true as it is poetically fine. As the golden tides of the music of the soul beat around the throne of God, all the discords of religions harmonize in the concord of religion, each truth for which men have struggled finding its complement in some other truth against which they have struggled, God thus fulfilling Himself in many ways.

But there is a unity deeper than the oneness of harmony in the variant voices of the soul. All great religions pass through one general course of evolution. In the same stages of development, all alike will bring forth, as the same institutions and worships, so also the same beliefs. Arrange these different religions synchronously, in respect to their evolution, and the same ideas will be found in all, more or less modified. As they grow, they grow together; over all differences of environment and heredity, the forces of the common life of man asserting the oneness which exists under black skins and yellow, red skins and white. In their higher reaches they strain towards each other. The flowering of all beliefs is in one faith—all religions seeding down one religion. So, beneath the variant and discordant beliefs of the present the germs of the future universal religion can even now be traced. The Cambridge School of Platonists divined this long ago; but how could their fine voices make themselves heard against the raucous cries of the age of Cromwell and Laud? A generation or more before our day, a few widely read, but not scholarly trained, thinkers caught sight of this same vision, and laboriously spread the unwelcome tokens of it before an unsympathetic age; earning for themselves the ill odor which still clings to the names of Godfrey and Higgins and their ilk. In our own

day, a talented and conservative Presbyter of the Protestant Episcopal Church, a devoted high-churchman and an open-minded student, through his researches in sacred symbolism gained glimpses of this truth, which so fascinated him that he pursued the clue found unwittingly in his hands, until he laid before his Church the results of his studies in the noble volume entitled "Monumental Religion." In this epoch-marking work, Dr. Lundy, accepting the Apostles' creed as the norm and type of all creeds, traced, clause by clause, the parallelisms which he had discovered in other religions; showing that every article in the creed found its counterpart in the various systems of Paganism. As a consequence, this creed appeared, in a sense utterly dwarfing the timid conceptions of the traditional churchman, a Catholic creed, a form of faith confessed by men of all lands and ages—the symbol of universal religion. Dr. Lundy might have meant only to exalt the creed of Christendom; he succeeded in revealing the creed of Humanity.

VI.

The supreme religious functioning resumes the experience of every lower activity, and in the life which is the end and aim of institutions and worships and beliefs, we see again that, though there are many religious, there is one religion.

As each great religion evolves, it evolves toward character and conduct, confessing that its heart's blood is ethical, that it is in order to grow a soul. In its lower and rudimentary forms it may anywhere be unmoral, or even immoral; expressing thus the immature development of human nature in the land and age, manifesting the degeneracy back into which life ever tends to slip, as the propulsive forces of evolution for a period fail; but, in its highest reaches, it is everywhere a movement towards the awed recognition of God as the Power making for Righteousness, and towards the attainment of Righteousness, as the true communion of man with God. Every religion, in growing, becomes ethical and spiritual. All religions are at one in the ideals before them, in the goal towards which they strive. The ethical and spiritual life, which is the common fruitioning of all religions, is not one thing in one religion and another thing in another religion. There is no real discord between the ethics of Buddhism and Confucianism and the religions of Greece and Rome, no essential difference between the spirituality of the Hindu and Persian and the Egyptian, save as each naturally shows the different coloring of race and environment upon the face of the same soul. The ethical and spiritual life of all these varieties of Paganism is one and the same ethical and spiritual life which tides the soul of the Christian.

The ideals of character vary in varying lands, but only as the refractions of the same light falling in different angles of the same prism will vary. It is one and the same light of life through all the variations of the spectrum. The human ideals are one everywhere. Purity and Justice and Truth and Temperance and Charity—these need no translation from the speech of the Pagan to the tongue of the Christian. There is no Hindu purity, no Buddhist renunciation, no Chinese temperance, no Grecian justice, no Persian truthfulness. The flora and fauna of the human soul are one wherever humanity is found. Every ethical force correlates into every other ethical force. Goodness knows no native soil. Virtue is at home in every land. The Ten Commandments form the law of Egypt and of Persia as of Christendom. The Golden Rule proves the rule of Hindu and Chinaman, as of the Christian. It waited not for Jesus to reveal it. The spirit of the Christ had already revealed it through Jewish Hillel and Chinese Confucius, and great spirits of well-nigh every land. The Beatitudes exigently call upon the Buddhist as upon the Christian, "*Sursum corda.*" Saints are of blood kin the world over.

There is nothing alien to the truly devout Christian in the devoutness of the Hindu Guru, or of the yellow-robed saint of Japan or of the mystic worshiper among the Iranian mountains. When the soul of man fronts the Infinite and Eternal Spirit, beneath the bo tree of India, or amid the rugged fastnesses of Thibet or in the cloisters of the Christian abbey, it is one and the same God who is seen. Wherever we overhear the communings of a soul with God, we hear in our own tongue. In the presence of the man of the spirit, be his name what it may, we know that he is of our family and household of God. Is it anything to us that Plotinus just missed being a Christian, as we hearken to this meditation?

"So let the soul that is not unworthy of that Vision contemplate the Great Soul; freed from deceit and witchery and collected into calm. Calmed be the body for her in that hour, and the tumult of the flesh; ay, all that is about her calm; calm be the earth, the sea, the air, and let heaven itself be still. Then let her feel how into that silent heaven the Great Soul floweth in. . . .And so may man's soul be sure of Vision, when suddenly she is filled with light; for this light is from Him and is He; and then surely shall we know his presence, when, like a god of old time, He enters into the house of one that calleth Him and maketh it full of light. And how may this thing be for us? Let all else go."

VII.

One religion—many religions. One source and spring of real religion everywhere, in all ages, though many courses through which it flows; taking on different flavors and colors from different soils, and becoming many different religions; now poisoning itself in the miasmatic marshes of superstitious ignorance, now becoming foul and fetid from the discharge into it of the *cloaca* through which man's brutal lusts and evil passions and cruel hatreds empty themselves; again purifying itself under the free winds of heaven and beneath the rays of that Sun of Righteousness ever rising over earth "with healing in its wings."

One inner essence, therefore, within all the bewilderingly variant forms which religion assumes, in different lands and in different times; as man faces one and the same universe, finds one and the same problems to solve, hears within him one and the same mystic voice of the soul, sees behind him one and the same destiny, discerns over him one and the same law of life, recognizes in himself one and the same order of evolution for the spiritual life of man everywhere, through which it mounts by one and the same series of stages, under all variations of race, so that the same institutions, worships, beliefs and life appear in different religions at the same period of development.

One glorious burgeoning and blossoming of religion in all climes, one ideal of human life divine, rising above the souls of all the loftily striving sons of men of every blood, one secret of cosmic consciousness opening within the spirits of the wise and the good in all countries, one life of fellowship with man and communion with God as the end and aim of religion throughout the ages, in whose blessedness all earnest and devout souls, when illumined, do recognize each other as the children together of the All Father.

This is the epiphany, or manifestation of God in

man, which is now rising over our earth; that earth on which, through the centuries, men have differed from each other, not so much in their politics or economics as in their religions; have fought each other, not so bitterly for the possession of lands and the control of trade, as for the maintenance of a monopoly of religion; being held apart in mutual animosities, persecutions and wars by the very thing which should have been their bond of peace. Thank God for the vision of our day, in which, while we still stand apart in our different religions, as befits our different heredities and environments, our varying traditions and temperaments, we know that, under these religions many, there lives one religion—the life of God in the soul of man.

In the recognition of this revelation of our age—the revelation coming to us at the hands of the suspected angels whom we call science, comparative religion, the higher criticism and a host of other spirits of bad repute in the heaven of the churches—in the recognition of this revelation, we become conscious of the shame and sin of the divisions which break up Christendom into sects and denominations, not as the natural groupings of spiritual affinities, freely interchanging and co-operating to mutual advantage, but as the unnaturally attempted monopolizations of the truth and the life which are the common heritage of the children of God, the Father of our Lord Jesus Christ. In the light of this truth, we see the folly and the wickedness of the standing apart from one another which emphasizes the minor matters on which we differ, rather than the essential matters on which we are at one; which makes the note of a standing or a falling church the possession of the accidents rather than of the substance of real religion, the body, not the soul, of the child of God; which places on the green of our New England villages a row of competing churches, each one half-starved, with a poorly paid parson and a poorly equipped plant, and which turns the energies of the struggling churches of our great cities into all sorts of wretched devices for making both ends meet, and for filling the empty places in the needlessly duplicated buildings, mechanicalizing, materializing and mammonizing the religion ostensibly served; whch leaves the business world to learn the secret of success in concentration and co-operation, reserving for the supreme institution of humanity—the Church—to blunder along in the obsolete methods of an outworn civilization, a survival of competition in the age of the trust. The first moral of the truth that religions are many, while religion is one, should set our Christian churches to pray that prayer of their dying master—"that they all may be one"; to pray it as men who can themselves bring down the answer from God, whenever they will to know their oneness in him and to live it forth.

In the recognition of the truth that there are many religions but one religion, we open our eyes to the folly and the crime of the present attitude of Christendom to the other great religions of earth; the folly and the crime which effectually neutralized the heroic efforts of our foreign missionary work. The East India treaty of 1813 contained the following paragraph, known as "The Missionaries' Charter." It reads thus:

> "Whereas it is the duty of this country (England) to promote the interest and happiness of the native inhabitants of the British dominions, and such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religion and moral improvement."

The "introduction of religion"! There had been, then, no religion in the land which had produced little else but religion! There were, then, no plants of the heavenly father's planting in the soil of India, no life of God in the soul of Hindu, no feeling after God by his children in Bengal and the Punjab, no graces of the spirit grown in the lives of the children of Madras and Bombay, no virtues blossoming forth in the saints meditating by the shores of the Indus and the Jumna!

We still go to India to introduce religion, and then wonder that we get no warmer welcome and achieve no greater results. Could we but go thither to recognize the reality of the religion growing there in such rank fertility; to say after Paul—"Ye men of Benares, we perceive that in all things ye are very religious"; to confess the truths held and the life lived there as of God; humbly to learn from the seers of India what they have to teach us, and then, finding them thus ready to receive from us what we have to teach them, to bring to them the story of the divine man whose truth and life we hold in trust for the world, bidding them find in him what they need of truth, what they lack of life—how different our foreign missionary work would be! The first step to a successful foreign missionary work is honestly to face the truth of the topic now before us, religion and religions—one religion under many religions.

In Stanford University last winter, the president showed me a letter lately received from a young minister who had been engaged for two or three years in foreign missionary work in the East. It was a frank and manly letter, breathing throughout the surprise and consternation of an honest soul who had gone upon his work believing that Christianity held a monopoly of truer religion, and that he was to displace the false religions of the East by introducing religion; an honest soul who, in the face of the real religiousness of India, of the truths held there and the life lived there, had awakened with a start to realize that "in every land he that feareth God and worketh righteousness is accepted of him"; that "that was the true light which lighteth every man coming into the world;" and that we who have seen the "great sheet let down from heaven" are thenceforth to "call nothing common or unclean."

He was coming back, so he wrote, to take up the study of Sanskrit, that he might master the sources of Hinduism at first hand, and thus prepare himself, humbly and wisely, to go back with a living message to the living children of the living God.

My House.

This moving house that you may call me
Is growing old; and I can see
That it is weak, and here and there
I find some things beyond repair.
You err in thinking it is me,
For I am what you cannot see.
Within, I tread the well-worn floor,
Or stand beside my prison door,
That outward swung in days of yore.
'Tis useless now, it swings no more.
Without my house, I see nor hear
Some things that once to me were dear,
And o'er my roof the chilly flow
Of winter piles its drifts of snow.
Yet all within is still aglow
With earnest life, and everything
Wears on its face the joy of spring.

—*The Woman's Journal.*

Higher Living.—XL.

Did a woman ever live who would not give all the years of tasteless society for one year, for one month, for one hour of the uncalculating delirium of love poured out upon a man who returned it? C. D. WARNER.

If the veil could be lifted from many marriages that show a fair outside what hideous things should one not see! It is not ill, but it very well to be confronted with the ugly realities, the surviving movements that the smug hyprocrisy of civilization devises; for till we recognize them we shall not abate them, or even try to do so. W. D. HOWELLS.

The pathetic inarticulate longing which makes the tragedy of the single life. She could have loved so well, and no one had ever wished to make her his wife; the wound of it bled sometimes in her inmost heart. MRS. WARD.

Perhaps the only service an unloved woman can render the man she loves is to enhance and prolong his illusions about her rival. EDITH WHARTON.

She was never good at doing things, only at loving and being loved, and the observant neighbors thought her a backward girl; they forget, like most people, that service is not necessarily a handicraft. BARRIE.

Only to trust, and do our best, and wear as smiling a face as may be for others and ourselves. STEVENSON.

If he would have held her hands between his and listened with the delight of tenderness and understanding to all the little histories which made up her experience, and would have given her the same sort of intimacy in return, so that the past life of each could be undivided in their mutual knowledge and affection—or if she could have fed her affection with those childlike caresses which are the heart of every sweet woman who has begun by showering kisses on the hard pate of her bald doll, creating a happy soul within that woodenness from the wealth of her own love! GEORGE ELIOT.

Whatever may be the practical conclusion of thoughtful people in respect to the need of changing the point of view from which marriage shall henceforth be regarded, especially from that of adult interests to those of progeny, there is little room for question concerning the wretched outcome of present ideas and practices, as noted in daily life. If one doubts this let him carefully study the intimate history of even a few families for three successive generations, and note the enlightening influence of this investigation upon his ultimate convictions. A few years ago such a study was made, only not of a few but of many families, and the results used, in part, for technical purposes. Since then the writer has had little or no hesitancy in affirming that probably the importance of all the other proposed reforms and readjustments of society together cannot be made to appear equal to that which shall determine that henceforth better knowledge, purer motives and more wholesome effort before marriage, shall be made radically to supplant the ignorance, selfishness and recklessness which now so commonly prevail.

Such a study quickly leads the investigator to divide people into two classes: the few who already anticipate marriage and parenthood with a genuine and more or less welcome consciousness of responsibility, as well as of privilege. These, again, easily arrange themselves into those who consciously try to prepare themselves in every way as yet practicable, and those who merely drift into events, mostly hoping that Providence will easily teach them the true way, or, at least, will not let things go very far wrong in the end. Both classes are already doing some part, at least, in the betterment which every generation reveals an increasing need of. And the number seems to be, if slowly, yet steadily increasing. These people, especially those who are most consciously trying to prepare themselves as well as they can, constitute those who honorably try to put the facts actually involved above custom, sentimentality, or lust, and who do not depend on heaven to do what earth has made, or ought to make, ample provision for. In fact these do not base matters simply on a lottery, where forethought and skill are so much needed, and do not vitally risk the life and health and efficiency of either the present or the future generation simply because of a lack of the energy, knowledge, or high honor, which all feel ought now to be possible at their hands. Verily, there is no worth in justice whatever if all such are not sometime to be made fully conscious of a reward so heavenly that the "sacrifice" involved will appear to have been but a pleasant prerealization of the best anticipated "final event."

The other class, by far the larger, includes all those who consider the thrills and impulses of "falling in love" to be an all-sufficient justification for marriage, without much if any consideration for the bearing of either parental or environmental characteristics upon progeny. If we love each other, say these in effect, to Providence absolutely may we leave the consequences of our union; for the main—the only—thing worth considering is, primarily, that we shall be happy. The unborn child is a problem beyond us; or, at least, one which we will wait for, rather than try to anticipate. And, in this, are not these people most valiantly supported, not only by the spoken sentiment of the majority, but by all our literature, our religions, and even our philosophies? Indeed, the one thing which is predominantly everywhere to be encountered, is this same idea of adult satisfaction being first, and the weal or woe of progeny, second. Moreover, what stress of argument and testimony is everywhere offered to show that the very purpose of marriage is thus the best subserved, rather than otherwise!

But is this the case? If we pursue our studies in respect to the actual facts, rather than in respect to our theories and personal demands, we soon come upon some rather startling disclosures. Thus, suppose we instance the experience of a certain two little baby faces who were about as well endowed for marriage and parenthood as dolls, and yet who "fell in love," and who, of course, were duly married by some good but blind authority. As it was, one happened to have come from developmental stock and so was predestined to grow, and did grow. The other, being nondevelopmental, simply stagnated. For a time indulgence, then honor, kept them together; but later there came repeated misunderstandings, then persistent tension and distress, then loosening of the marital bonds, and finally, dishonor and degradation snapped them twain; while misery, "too deep for tears," settled like a pall over both. Even with this in mind, however, we need not say with Thackeray that "all early love affairs ought to be strangled or drowned like so many blind kittens"; but we do need to say that something more than the passion of two children should often be given the determining influence, where so much is at stake. Many will remember a certain characterization of Emerson's: "Gertrude is enamored of Guy. How high, how aristocratic, how Roman his mien and manners. To live with such a man were life indeed and no purchase too great; and heaven and earth are moved to that end. Well, Gertrude has Guy. But what now avails how high, how aristocratic, how Roman his mien and manners if his heart and aims are in the senate, in the theater, and in the billiard room, and she has no aims, no conversation that can enchant her graceful lord?" "I suppose," says Howells, "it is always a little shocking and grievous to a wife when she recognizes a rival in butcher's meat and the vegetables of the season."

Take again the instance where a greedy, sensual boor looks upon the face of refinement and intellectuality, and straightway proceeds to fascinate and finally to capture, one, who, in the bonds he subsequently forges, cannot but suffer such revolting degradation and pain that forever after a consuming fire would be comfortable in comparison. Yet such an one is commonly justified, and simply and fully, on the ground of his devoted "love." Or, where the true-souled, trusting, noble, aspiring man takes to his heart a shallow, selfish, wrongly-schooled woman, one who not only finds

no satisfaction for her own restless self, but who, breath by breath, chokes the very life out of him as well. Again, note the facts where an ambitious, bright, capable, progressive woman becomes yoked to a self-satisfied, self-indulgent semblance of a man. Of course the latter is "satisfactorily fixed," as men say; for let him work or play, be sick or well, rich or poor, she is sure to make things go, and he, to reap his ungleaned benefits unfailingly. Nevertheless one may see the lines of hopeless illness wearing deeper and deeper on the poor wife's face as she so bravely does it. Idealizing Hope takes self-deluding, fascinating Wild Oats to her heart and finds herself dragged down, down, with no hand at any point to stay her course. A physical giant marries a highly sensitized pigmy; a rake engulfs purity; a brute hypnotizes a lady; only the family physician really knows what hard work is needed, simply to save such lives, to say nothing of trying to alleviate distress, unnamable and incurable. Pompilia is sold outright to her princely hand-seeker, and no wonder that afterwards she speaks of her experience as "a living death." Dorothea Brooke attempts to be the companion of pseudo-literary Casaubon; her failure is revealed in the clearly recorded fact that she keeps the prize of her heart intact for Will Ladislaw. Gwendolen Harleth sells herself to Sir Grandcourt, and the rope just fails to reach the sinking husband when it might have saved him from the deep waters. Old Roger Chillingworth tries to adapt himself to the youthful instincts of Hester Prynne, and Arthur Dimmesdale wears the Scarlet Letter, because of a most natural sympathy, and worse. Becky Sharpe ogles and captures Rawdon Crawley, Tannhaüser cloys of Holda, Helen runs off with Paris, Gunther will marry Brünhilde, despite Seigfried's warning; and, some way, oldest and most universal story and legend do not seem so very far removed from commonplace history. Indeed, are not all these "Modern Instances," if you will, sadly typical of everyday events?

Then, again, the instances where degeneration laps itself on the knees of wholesomeness and the stream of tendency becomes muddied in consequence, with all the terrible defect and deformity which so often disappoint parental anticipation! Or where education seeks companionship at the fireside of illiteracy, or religion and scoffing sit opposite at table. What wonder that so often a third party comes on the scene to add to the confusion, or worse, to invoke crime! Some men want what Charles Lamb calls "furniture wives," others a mother or nurse. Some women marry for a home or money, and others, out of spite; and many, many just marry, and none, including themselves, ever know why their lives are spent in inevitable discomfort. Foolish man rushes on where he thinks he sees an angel only, and finds, later, that he is incurably deceived; blinded woman prinks herself and is sure Adonis must be the God, only to find herself deserted in her extremity. "So nature always evens up and avenges herself in her own way". Says one of the characters in Allen's book, "The Choir Invisible," "Some women in marrying demand all and give all; with good men they are happy, with base men they are broken hearted. Some demand everything and give little; with weak men they are tyrants, with strong men they are divorced. Some demand little and give all; with congenial souls they are already in heaven, with uncongenial they are soon in their graves. Some give little and demand little; they are the heartless, and they bring neither the joy of life nor the peace of death." And this is not more true of women than it is fast becoming true of men, to the everlasting sorrow of both. Strictly speaking, do not all such marriages, truly wild as they are, almost necessarily conduce to recklessness, self-indulgence, bestialization, solubility, misery unspeakable, and even to shortened days? At best, they scarcely more than approach the sacred stature of genuine marriage, and all too often they but simply falsify and degrade and blight the whole idea. Meanwhile, Ibsen's "Ghosts" hover about them with an uncanniness that strikes horror to one of clear vision and intellectual thought. Taking things as they go, what can sensibly be expected other than that many of these marriages shall necessarily result, not alone in disappointment, but in actual nervous or other disease—the mental pain and yielding which heaven itself can scarcely heal; or, that the children of such shall necessarily bear the marks of all to which they have thus been predestinated, and so to be, as they are, in fact, degenerate, full of pain and defective?

Evidently, after such studies as these there seems really to be but one conclusion for the elite, intelligent mind of today to assure itself of, namely, that marriage shall no longer be left to the mere whim of dreaming ignorance, or, as Nerissa explained to Portia, to go like hanging "by destiny," but that it shall henceforth be consciously elevated to its rightful place as nearly in the category of exact science and art as possible, and so become a most important factor in the future of Higher Living.

SMITH BAKER.

THE STUDY TABLE.

A Book on Letter Writing.*

The title is old and conventional enough, but the book is fresh and unhackneyed—"Letters and Letter Writing," by Charity Dye, for many years a teacher of English in the Indianapolis High Schools. It is no discredit to the author to say that the best part of the book lies not in the original element but in the collection of delightful letters quoted from authors new and old, known and unknown, ranging all the way from Indianapolis school children to Victor Hugo in his letter to his "little Didine" and Hans Andersen in his letter to Marie. The ideal object of letter writing, so often forgotten, is well stated: "For the student to write something that he wishes to say to some one who wishes to hear it." A valuable addition to the book, which will be appreciated by both teachers and librarians, is a discriminating annotated list of published letters, journals and autobiographies. Many of these are represented in the body of the book by choice samples, and we can scarcely see how the pupil or teacher who uses the book can escape the contagion of so much choice literature, listed, described, and so engagingly sampled. The subject-matter is worthy of a more agreeable quality of paper and more careful proof-reading. The publishers are the Bobbs-Merrill Company, of Indianapolis.

E. H. W.

*Letters and Letter Writing. By Charity Dye. The Bobbs-Merrill Company, Indianapolis, Ind. 1903.

WANTED.

For the LECLAIRE INDUSTRIAL COLLEGE, Edwardsville, Ill.—A competent Principal, young and enthusiastic, a competent educated Farm Manager, and students above the age of 17, half day work at farming, house building, or in factory. Tuition, board and expenses free. Address N. O. NELSON, St. Louis, Mo., or Edwardsville, Ill.

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

Entered at Chicago, Ill., Postoffice as Second Class Matter.

$2.00 PER ANNUM.

EDITORS.

JENKIN LLOYD JONES. WILLIAM KENT.

ASSISTANT EDITOR.

EDITH LACKERSTEEN.

EDITORIAL CONTRIBUTORS.

Jane Addams.	John Faville.	Henry M. Simmons.
Richard W. Boynton.	George W. Gilmore.	Frederick Starr.
Frederick W. Burlingham.	Fred. V. Hawley.	Joseph Stolz.
John W. Chadwick.	Emil Hirsch.	Hiram W. Thomas.
Francis A. Christie.	Albert Lazenby.	Oscar L. Triggs.
Joseph H. Crooker.	Charles W. Pearson.	R. A. White.
Frederick E. Dewhurst.	Granville Ross Pike.	E. P. Powell.

THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

Religion and Liberty.—The International Council of Unitarians and other Liberal Religious Thinkers and Workers presents to the public, with justifiable satisfaction, the proceedings of its second biennial congress held in Amsterdam last September, just issued in book form under the editorship of P. H. Hugenholtz, Jr., secretary of the Amsterdam committee. The Council had its birth in Boston in 1900, when the seventy-fifth anniversary of the American Unitarian Association gave occasion for the inviting of a number of foreign guests to our shores. The first regular congress called by the Council was held in London, in 1901, under the auspices of the British and Foreign Unitarian Association. It was successful beyond the most sanguine expectation, and the circulation of its proceedings, published under the title Liberal Religious Thought at the Beginning of the Twentieth Century, did much to stimulate interest in the new organization during the next two years.

In 1903 the Council crossed the English Channel to hold its second biennial congress—the first in a continental, non-English-speaking country—in Holland, by invitation of the Dutch liberal clergy. There is much to stimulate the imagination in this retracing of the path of Pilgrim and Puritan; a certain poetic fitness in the choice of England and Holland for the first and second of these gatherings of religious liberals in response to American initiative. Very appropriate, too, is the simple title of this second volume of congress records; a title inspired, no doubt, by the historic traditions of "brave little Holland," as well as by the avowed objects of the Council. These objects are stated to be "to open communication with those in all lands who are striving *to unite pure religion and perfect liberty,* and to increase fellowship and co-operation among them."

Hitherto the emphasis in the Council's long name has been chiefly on Unitarians, but at Amsterdam the "other" liberals came more to their own. This was a happy thing all around. If it was an encouragement to the various smaller groups of old world liberals to come into touch with the numerically stronger and relatively more untrammeled organizations of England and America, it was no less instructive for us to have such evidence that liberalism in religion is not a product of yesterday and that we have no monopoly of its inspirations and achievements, still less of its trials and its difficulties. Secretary Wendte, in his brief record of these sessions, well says: "As the oldest and strongest of the liberal religious fellowships of the world, the Unitarians were naturally called upon to take the lead in the organization of the Council; and it is to the Unitarians that it must probably look for some time to come for the largest contribution and the readiest service. Meanwhile it is the hope of those most interested in this International Council that the '*other* liberal religious thinkers and workers' referred to in its title may rapidly increase in numbers and influence in the association. The fact that at the last general session in Amsterdam sixteen church connections other than Unitarian were represented encourages this hope. We hail it with the liveliest satisfaction, for we recognize that, as every tongue speaks best its own idiom, so every heart worships best in its own church."

In this new volume of some 550 pages we have both the varying points of view and the various "idioms." Besides the party of 176 from the British Isles and one of twenty-six from the United States of America, delegates were present from Germany, France, Scandinavia, Switzerland, Hungary, India, Japan, New Zealand and Australia. Four languages—Dutch, English, French and German—were used by speakers and readers of papers, and the main body of the work before us reproduces these utterances in the language in which they were delivered. An appendix contains English translations of the Dutch addresses; in one or two cases a German translation is also given. One paper, that on the evangelical revival in the Netherlands in the second quarter of the 19th century and American Unitarianism, is translated into German only. This paper was not read before the congress for lack of time, and will therefore be new even to most of those who were in attendance.

No one of the French or German papers is translated, and Dr. Pfleiderer's masterly study of the New Testament picture of Christ in the light of religious history, which was published *in extenso* last year in Germany, is here given only in condensed form, with reference to the fuller German edition in a footnote. The lack of translations of these papers will be a disappointment to some interested Americans who are not linguists, but let no one be deterred from getting the volume on that account. English was the prevailing language at the congress and, thanks to the translations that are given, nearly half of the volume is in our own tongue. The few papers not translated will afford good practice to students of French and German, and UNITY's Foreign Notes may also give gleanings from this field now and then.

For the time being we must content ourselves with calling attention to the work as a whole. Its articles giving glimpses into difficulties and conditions often quite different from our own, make a most varied appeal to our interest and sympathy. We bespeak for the book a large number of readers and hope the perusal may lead to a still larger attendance from America at the third congress to be held in 1905, probably either in Geneva or Zurich. Copies may be obtained at the Unitarian headquarters in either Boston or Chicago. The price is 50 cents; by mail, 65 cents.

M. E. H.

THE HILLSIDE HOME SCHOOL will hold a Summer Session, June 29—August 3, 1904. Chester Lloyd Jones, director, assisted by Miss Anna Nell Philip and Mrs. Leslie Mason Hoyt. Instruction given in English, German, French, Latin, Spanish, Science and Mathematics.

The School Plant will be open for summer boarders. Terms, $7; $1.25 per day. The Tower Hill Summer Encampment and the Summer School of which Jenkin Lloyd Jones is director, is situated two and one-half miles distant. Spring Green is the nearest railway station, three miles distant.

For further information apply to

LLOYD-JONES SISTERS,
Hillside, Wis.

Hillside Home School

For Boys and Girls

This school is located on a beautiful valley farm, affording the advantages of health, pleasure and study. It has modern buildings with the appliances of a laboratory and other facilities for Science, Nature, Music and Art Studies. It has a large corps of teachers, and students are fitted for colleges. It presents a combination of school, home and neighborly interests.

Write for catalogue.

LLOYD-JONES SISTERS. Principals
P. O. Address, Hillside, Wis.
Railway Station, Spring Green.

BOOKS

Send to us for any book you see advertised here or elsewhere. We will supply it PROMPTLY and at the LOWEST prices.

The PILGRIM PRESS

175 Wabash Ave., Chicago.

SEND TO-DAY FOR OUR
REMAINDER SALE
Price List.

Vacation Questions Answered

When planning your summer vacation, questions will arise which you can not answer readily.

We can tell you what you want to know about Colorado, Utah or California, the wonderful Yellowstone Park, the picturesque Black Hills of South Dakota, or the marvelous Puget Sound country.

It will be our pleasure, if you give us the opportunity, to tell you how to reach any of these points, how long it will take, what it will cost, what you can do and see when you get there, the cost of living, etc.

All these places are quickly and comfortably reached by the Burlington's thro' train and car service from Chicago and St. Louis. If you want to go somewhere for rest and recreation after visiting the World's Fair, write us

Burlington Route

P. S. EUSTIS,
Passenger Traffic Manager
P7 CHICAGO

HAND SAPOLIO

FOR TOILET AND BATH

Fingers roughened by needlework catch every stain and look hopelessly dirty. **Hand Sapolio** removes not only the dirt, but also the loosened, injured cuticle, and ***restores the fingers to their natural beauty.***

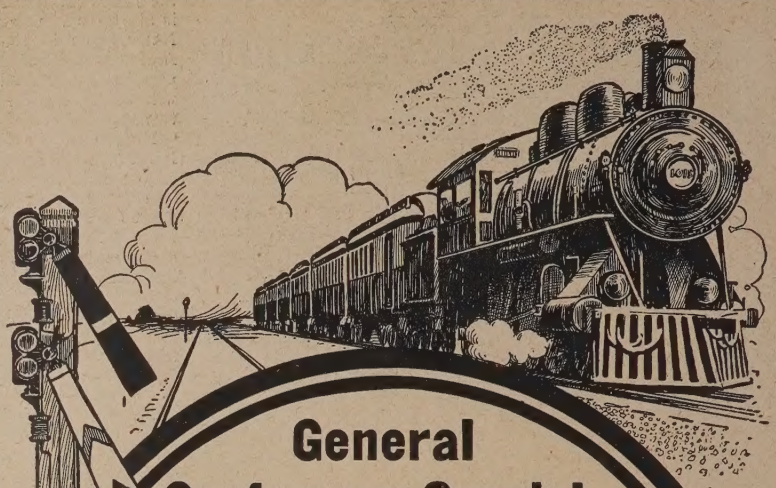
ALL GROCERS AND DRUGGISTS

ONLY ⅓ OF A DAY
BETWEEN
CHICAGO
AND
CINCINNATI
VIA THE
MONON ROUTE
and C. H. & D. Ry.
Choice of 4 Superb Trains Daily.

DAY TRAINS Equipped with Parlor and Dining Cars.

NIGHT TRAIN, with Palace Sleeping and Compartment Cars.

CHAS. H. ROCKWELL, Traffic Manager.
FRANK J. REED, Gen. Pass. Agt.
200 Custom House Place, CHICAGO.



General Conference Special to Los Angeles

THE NORTH-WESTERN LINE

leaves Chicago via the Chicago, Union Pacific and North-Western Line 10.15 p.m., Tuesday, April 26.

The route is through the beautiful prairie country of Northern Illinois, Iowa and Nebraska and the wonderful mountain scenery of Colorado and Utah. The itinerary provides for a day spent in sightseeing at Denver, another at Colorado Springs and Manitou, Pike's Peak and the Garden of the Gods, and Sunday at Salt Lake City.

$50 Round trip from Chicago

Correspondingly low rates from all points.

UNION PACIFIC THE OVERLAND ROUTE

Pullman tourist and standard sleeping cars through without change. Two fast daily transcontinental trains. Choice of routes both going and returning. Write for full particulars, itinerary, etc.

W. B. KNISKERN,
Pass'r Traffic Mgr. C. & N.-W. Ry.,
CHICAGO, ILL.
NW218

THE ILLINOIS CHILDREN'S HOME AND AID SOCIETY

Wants Situations in Private families for women with children.

Address

601 79 DEARBORN ST., CHICAGO.

Free Reading!

Unitarian Literature sent free on application to ELLEN A. CALL, 35 Summer St, Lawrence, Mass.

ST. LOUIS

ILLINOIS CENTRAL
CENTRAL MISSISSIPPI VALLEY ROUTE
RAILROAD

DAYLIGHT SPECIAL
FAST DAY TRAIN

THE DIAMOND SPECIAL
POPULAR NIGHT TRAIN